

# THE REHEARSAL.

1. Of Gravity and Pleasantry.
2. Mr. Asgill's Argument from the Potter and his Pots, Resolv'd by the wise-men of Gotham.
3. Dr. Coward's whole Scheme is in Mr. Asgill.
4. Mr. Asgill wrote before the Doctor.
5. The Doctor pretends to have brought this (Notion, which he calls a) Knot into the World. A Book wrote before upon the same Subject by R. O. And Six Treatises by another Hand.

SATURDAY, June 21. 1707.

*Country-man.* **Y**our last, Master, tho' Serious, may be some Diversion to the Reader, by way of Change of Thought. But I must Call you back again, to Pursue the Subject we were upon. And we'll have a Pleasant-Day another time.

(1.) *Rehearsal.* It is hard to Please all Folks. Some are for being always Grave, and think all Pleasantry to be Levity, and not Becoming a Serious Man. Others are all for Pleasantry, and can Digest nothing that is Serious. Others again are for a Mixture, Serial Mixtia Focis, to be Merry and Wise. And they say,

*Omne tulit Punctum, qui Misericordie Dulci.*

The Divine Herbert made this Excuse for his Poems, That

*Verse may Catch whom a Sermon flies,  
And turn Delight into a Sacrifice.*

*Country-m.* Well, whoever Censures you, I am sure I have Reason to Thank you. For if you had not Begun with me in a Pleasant way, and Carry'd it on Now and Then, you had never got me to Listen so long to your Serious Part; And I had lost a Great deal of Instruction I think I have got by it. You perfectly Catch me, and made me Serious before I was aware. And now I Love it, and Desire you to go on and shew me some further Proofs you said you had, That the whole Frame of Dr. Coward his Scheme was before set down by Mr. Asgil. For this will be a Great Confirmation to me, and shew me how this Train of Wickedness has gon on all along.

(2.) *Rehearsal.* After what Mr. Asgill had said, p. 83. Of God's being able of these Stones &c. he Explains it thus, And in this he (God) resembles himself to a Potter, who takes no Care to Preserve his broken Pots, for any other use of them; because having the Moulds by him, he can make several Vessels of the same Figure out of one Earth as well as another. And tho' all the Vessels of the same Mould are not the same in Identity of Matter, yet being the same in Form, they are the same to all Uses, Intents, and Purposes. And hence tho' the Dead shall not Arise with the same Identity of Matter with which they Died, yet being in the same Form, they will not know Themselves from Themselves, being the same to all Uses, Intents, and Purposes.

*Country-m.* Not know Himself from Himself! That's a Pretty Expression! And minds me of the Story of the Wise-men of Gotham, who when Sifting Round in a Circle, and their Legs, intermixt, a Dispute arose among them about their Legs, one Claiming this Leg for his, and another said no, it is my Leg. And they cou'd not Rise till this was Determin'd, for no man cou'd go away but upon his own Legs. At last they Refer'd it to a Country-man standing by, who with his Oaken-Towel laid them Crois the Shins, and Every Man Quickly found what Legs to Run away upon. And will not Fire and Brimstone make men Know Themselves? It is not I that Suffer, says one, I am only in the Form of Another, and the same to all Uses, Intents and Purposes! And that other Wicked fellow Suffers in my being so Like him! Or else I Suffer, because he was so Like me! This is the very Notion of Dr. Coward, of which we Spoke before, Num. 213. But suppose one Pot be Broke, is another Broke, tho' Cast in the same Mould. And if they were Capable

pable of Suffering, wou'd it not be Hard  
One for shou'd be Punish'd for being Like  
another?

(3.) Rehears. You Remember what I told you Num. 208. of Doctor Coward's Notion of the Soul returning to God who gave it; that it was the Life (tho' Extinct at Death, and wholly Perishing) being Center'd in God, and so Returning to Him. So says Mr. Agill, p. 86. God Un-makes a Man just as he made him; He takes him to Pieces like a Joined Tool, he draws in his Breath to himself, and leaves the Lump to the Elements of which it was at first Compos'd, which by degrees loses its very Form, and takes its place again in Common with other Matter. And thus, the SPIRIT RETURNS TO GOD WHO GAVE IT; for the Remainder of the Spirit is with him. But in this Return, the Spirit of Man maintains no Self-Existence, having surrendered himself into the Ocean of Life, from whence it first flowed. When Rivers return into the Sea, they are no more Rivers, but lose their Name and Property, being merged in the Ocean of their Original Fountain. And yet God doth Retain in his Memory the particular Characters or Ideas of every instance of Life, which he doth so Extract, from whence (in the Day of the Restoration of all things) every Body shall have its own Spirit, and every Spirit its own Body.

Country-m. That is, every Body that Lives, do's Live, (for he makes no more of the Soul but the Life of the Body) but he says not that the same either Body or Soul that Died shall ever be again. But only Another so Like it, that he shall not know Himself from Himself! Like the two Socios in the Play.

But this of God's drawing the Breath (which utterly Perishes) into Himself, and the Remainder of the Spirit (that is the Remainder of Nothing) being with Him, is Dr. Coward every Word.

Rehears. And his Comparison of Rivers running into the Sea is Frequent with the Doctor. That one wou'd think he had Trans-scrib'd Mr. Agill.

Country-m. But which Wrote first? Master, That we do the Doctor no Injury.

(4.) Rehears. Mr. Agill's Book came out in the Year, 1700. And the first Edition of the Doctor's was in 1702.

Country-m. I cannot say, That the Doctor did Borrow, his Notions from Mr. Agill; but it shews at least what we say, That Good Wits may Jump. For the whole of the Doctor is in Short in Mr. Agill. Only the Doctor has spread the Plaster thinner, and made a Great Book of what Mr. Agill Contain'd in a few Leaves. But it shews how these things are Propagated among us, and one Grafts upon another. Therefor they ought to be Nipt in the Bud— If it were not against the Rights of Free-Born!

(5.) Rehears. The Doctor takes to himself to be the Author of this fine New Invention. He says in his Farther Thoughts, p. 125. That if there be a Knot which he has brought into the World, which we cannot Unite, &c. Now that he did not bring it into the World, Mr. Agill is a Proof. But I can Produce more. Ther was a Book wrote by R. O. Printed at Amsterdam by John Cane, Ann. 1644. call'd Man's Mortality. And Re-Printed at London in the Year 1674, with this Title, Man wholly Mortal. Which sets up the very same Nation, and Proves it just as the Doctor do's, in many Places in the same Words.

I have seen likewise Six other Treatises to the same Purpose, but the Author not Nam'd. The First is Call'd, Observations upon a Sermon Instituted, A Confutation of Atheism from the Faculties of the Soul, alias, Matter and Motion cannot Think. Preached April 4th. 1692 by way of Refutation. This was a Sermon of Dr. Bentley. The 2d is Call'd, Observations upon a short Treatise, written by Mr. Timothy Manlove, Instituted, The Immortality of the Soul asserted, and Printed in Octavo at London. 1697. The 3d, A Search after Souls, and Spiritual Operations in Man. The 4th A Second Part of a Treatise Instituted, A Search after Souls. The 5th, Observations upon Mr. Wadsworth's Book of the Souls Immortality, &c. Printed 1670. The 6th Observations on a like Treatise of Dr. Charlton's, Printed 1657.

#### ADVERTISEMENTS

THE Establishment of the Church, the Preservation of the State.  
Cassandra (but I hope not) telling what will come of it, 2 parts, in answer to the Occasional Letter.

The Wolf Script of his Shepherds Cloathing, in answer to a late Celebrated Book intitl'd Moderation a Virtue.

Memoirs of the Affairs of Scotland, containing a full and Impartial Account of the Revolution in that Kingdom, begun in 1567. Faithfully Publish'd from an Authentick M.S. By Her Majesty's Historiographer for the Kingdom of Scotland.

A Parallel between the Faith and Doctrine of the present Quakers, and that of the Chief Heretics in all Ages of the Church. And also a Parallel betwixt Quakerism and Popery.

A N Answer to some Queries, concerning A Schism, Toleration, &c. In a Letter to a Friend.

The Principles of the Dissenters concerning Toleration and Occasional Conformity.

Two Sticks made one, Or, The Devil upon Dun.

A Collection of papers concerning what hath been Transacted in the Convocation.